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V I S I T A T I O N
O F

Heavenly Love,

Streaming from the Fountain of

Endless Life.

U N T O

The tribulated Flock of Christ (whom
the World in Derision calls Quakers)

Being several Epistles, given forth, by the
one Spirit of Truth, through several of the
Servants of the Living God;

Who are Called among Men

RICHARD FARNSWORTH.

JOHN WHITEHEAD.

THOMAS GREENE.

*And the Leaves of the Tree, were for the Healing of
the Nations, Rev. 22.4.*

Printed in the Year, 1664,

A Tenth

VIETATON

OF

Heavenly Love

Containing the Foundation

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RICHARD

JOHN

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Printed in the Year 1854

Dear Friends, whom I dearly love, and not I only, but the Lord also, you are beloved of the Lord, though you be hated of the world, and though you be attended with many Temptations and Tryals within and without, the Lord doth support your spirits, and reacheth forth of his verue and power unto you, both to enable and refresh you, so bear you above the spirit of the world, that it may neither within nor without prevail against you, or overcome you, for it is by the power of the Lord that you stand and are upheld, and he hath owned you, and joynd himself spiritually with you, vvhich is pleased to help you upon every occasion, and take part with you, to manifest his power, vertue, and wisdom unto you, power to sustain, support, ease, help, and deliver you, wisdom to teach and instruct you, vertue to refresh and comfort you, that you may be acquainted with him, depend upon him, and give glory unto him; and since he hath manifested his love unto you, and shed it abroad within you, have you not both been dejected and comforted? dejected by the buffetings of Satan, and comforted by the Revivings, Refreshings, Encouragements, and pourings forth of the Love, Vertue, and Spirit of God in and amongst you; If the Lord have either withheld or hid himself from you for a trial of you, hath not many strange thoughts and questions risen and abounded within you? hath not Satan struck greatly at you, and sorely buffeted you? and hath not much inward weaknesse, faintnesse, and deadnesse attended you? and was not all called into question that ever had been manifested from God, and made known unto you? But after you had been tryed under such an exercise, the Lord was pleased to appear again, and manifest himself unto you again, and then all strange thoughts and questionings fled from you, deadnesse and faintnesse was removed, and carried away from you, and the appearance and pourings forth of God in you did enliven, ease, comfort, open, and fill you,

so that sorrow and sighing fled away, and the joyes of heaven were manifested in you, and reached unto you; then was you filled with praises, and could ascend over all sorrows and troubles in pure thanksgivings, and give glory to the God of your mercies and manifold deliverances.

Oh! my dear friends, you have had many troubles, and also many deliverances, so that you have not been killed, and overwhelmed with sorrows, and Satans buffetings, though you have been sore struck at without as well as within, but are yet kept alive in the principle and spirit of God, therein to appear for him, and give glory unto him; that principle of Truth and Righteousnesse which God hath manifested and given unto you, hath met with many oppositions within you; and since you received the same, and were possessors thereof, you have been opposed for its sake, and because Satan could not kill that good thing within you (that God hath manifested and given unto you) he hath struck sorely at you, for if he could but either by his flatteries or threatnings, dispossesse you of that principle and spirit which God hath possessed you withall, to keep your hearts, souls, and Consciences close to the Lord, and for his service, and prayes in his own way of appointment, then would persecutions and banishments be at an end, for the cause of God, as aforesaid, but because you cannot be banished and driven by the spirit of the world from the principle and spirit of God, and his wayes and worship, into the spirit and way of the world, and the worship thereof, you are threatened with banishment from your Native Countrey and outward Relations; But as you abide true and faithful to the Lord, they cannot banish, or drive you from the presence of the Lord, for the earth is the Lords, and the fulnesse thereof, and if the Lord suffer them to banish any of you, it will be for good; you are his, and he is yours; he hath owned you for his people, and signified unto you that he is your God; you have had many testimonies of his love, and refreshings from his own presence, to engage your hearts to him, and to carry you

you forth after, to do or to suffer for him: he was with his people *Israel* when they went over the sea, and in the wilderness also, and did both preserve them and prepare a table for them, and he knows what is best for his people, and which way to bring most glory to his name, and comfort to them; and therefore it is good to be with the Lord, wherever he would have us to be, and to commit our cause to him, whose care is over us, and whose love is so greatly manifested unto us. So to the Lord I commit and commend you, with my self and the whole flock and family of God, to be kept by his power, as a people in Covenant with him, to be ordered and disposed of by him, as he sees good. And my dear love extends it self unto you in a pure remembrance, from that spirit and power which hath begot us unto it self, and bound us up in it, and thereby one in another to live and walk together in the footsteps of the flock, and to lye down on that hill of rest, where the flock meets at noon day; and the blessing of him that dwelt in the bush, when the bush was on fire and was not burnt, be with you all. Farewell.

*South Leveiton in
Nottinghamshire, this sixth
day of the ninth Month 1664.*

Yours, as you are
the Lords,

Richard Farnsworth.

Let this be copied fair over, and sent abroad amongst Friends, to be read in the fear and wisdom of God, in *London, Bristol, Hartford, Kingston, Gloucestershire, Worcestershire, Warwickshire*, and in them parts.

Dear

DEar friends and brethren, called of, and gathered in the name of the Lord Iesus Christ, which is the word, the light, and the life, whereby we and all men were Inlightned, that we might see our deformity, and be made sensible what glory, dignity, and felicity we lost, by degenerating from the law of the life of the Creator, and not only so, but in the same light; God hath given us again the knowledg of his glory, vertue, and power, that by the operation thereof through faith, we might be reformed, or created anew, regenerated, restored, and established in the image and glory of God, wherein man was formed at first by the word of God, which hath been the principal thing pressed unto by all the Prophets, Apostles, and righteous men, which have served God in their generation, and been witnesses of his good will towards men, who gave his eternal Son a ransome for all, and to enlighten all, as the spirit of God now in due time hath testified unto us, which is an evident token that God hath not appointed us to wrath, but to obtain salvation, and through regeneration to become heirs of a kingdome that cannot be shaken, which stands in righteousness, peace, and joy in the holy spirit, wherein yee that are faithful have an access to God, and do enjoy sweet inward communion with him, whose tabernacle is with us, and whose bounty towards us hath been exceeding great, and his goodnesse infinite, of which I cannot but declare a little, that posterity may know there is mercy with him, that he may be feared; for in long-suffering he bore the infirmities of our youth, and in mercy passed by the sins of former ignorance; he did also quicken us when we were dead, and opened our eyes that we might see, and our ears that we might hear: when compassion moved him to pity us in the day of our wearisome wandrings, he restored us a path to dwell in, wherein he hath guided us by the skilfulnesse of his hands, and chastised us when we have turned aside, but loving kindnesse and mercy he hath not taken away from us, but opened his ear unto our cry; when we were little he carried

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ried us in his arms, and in our travels and trials he hath supported us, when temptations have overtaken us, and the enemy compassed us about on every side, he hath pitied our weaknesse, and stretched out his hand to deliver us by his power, we have been plucked out of the mire and clay, and our feet set upon a rock, out of which clean water hath flowed, both to wash and refresh us. Therefore I will praise the Lord with my whole heart, and ascribe glory and honour unto the most high, for his work is perfect, and his love immeasurable to his children, he hath given people for our life, and will not spare Nations for our ransom; they which have digged a pit, have fallen therein, and they which do lay snares for the innocent shall be taken therein, as our eyes have seen, and our fathers have told us, wherefore let us hope in the Lord as long as we live, for though he doth now, and hath often suffered us to be distressed, yet have we not been, nor are forsaken, and though we have been sometimes cast down, yet have we not been destroyed, because under us have been the everlasting arm of our God, who every way hath dealt with us as a father with his children in whom he delighteth.

Therefore dear friends, as we have tasted that God is gracious, let us take heed unto the grace which he hath given us, and not decline from the way that he chose for us in the day of our simplicity, but bow our ears to the instruction of life, that we may be kept tender towards God out of the corruptions of this world, and defilements of sin which in ancient time did grieve Gods good spirit, and provoke him to be wroth with his inheritance; wherefore let us hold fast the mystery of faith in a pure conscience, and passe the time of our sojourning here in Gods fear, waiting for the fulfilling of these very precious promises; which we have received, that we may be partakers of the divine nature, and thereby do the things contained in the royal Law of our Lord, so shall we stand justified, when the secrets of men shall be manifest, and judged with his light, and every man feel in himself the reward of his works, whether they be good or evil, for in them that have done evil shall the wrath of God burn like devouring fire, but in them that have done good shall divine joy and consolation arise from the well-spring of Gods everlasting love, so these things bearing a weight upon my heart, I judged it my duty to stir ye up by way of remembrance, for the joy

joy that is set before you to endure the crosse, and despise the shame, committing your selves wholly to the Lord in well-doing, that he may keep your minds stable in the love of the truth, till ye come to receive a full reward for every labour of love, and for all sufferings that ye have undergone for the Lords sake. And deare hearts, though I am perswaded that divers of you know these things, and are established in the present truth, yet whilest we dwell in Tabernacles of clay, and are subject to be tempted, the love of God constrains me to communicate that which I have received for your good and preservation, desiring that ye also in the same love may seek to preserve one another, and admonish, exhort and stir up that which is good in one another, so much the more as we know the true light shineth, and hath manifest the things belonging to our peace, considering that ye must give an account to God, how you improve your talents; be not discouraged at the untowardnesse of such as have given way to the enemy, and are drove aside by his subtilty and violence, for they do most need help that are the least sensible of it, and do presumptuously kick against the admonitions and exhortations of faithful friends and brethren, being hardened in themselves, that they feel not Gods witness, wherein persisting, they are not only beguiled of their reward, but lose all tenderesse to the truth, and are covered with thick darknesse, and drowned in destruction and perdition. Therefore as soon as ye are sensible that the enemy hath got advantage of any particular, be ready to give and receive warning and exhortation to and from one another, lest any be hardened through the deceitfulnesse of sin.

And dear friends, in the name of the Lord Jesus Christ, diligently meet together, and suffer not your selves to be drawn out from a watchful waiting state, lest ye slumbering do trifle away your precious time, and grow weak, and the enemy enter at unawares, for they that wait on God shall renew their strength, and the watchful eye shall see his Saviour and deliverer near to the refreshing of his soul, which shall be clothed with righteousness, and filled with the glory and vertue of an immortal life, whilest the soul of the sluggard is clothed with rags, and such as be carelesse, intangled with many hurtful lusts, wherefore dear and tender plants,

I say

I say again, be watchfull and obedient to God in things that are cleare and manifest, so will hidden things be revealed, and ye tought to avoide every thing that tends to beget doubts, disputing or Contention about persons or things which are below that divine life, whereby you are enlightened, and to waite for the latter raine, where ye have received the former raine, so shall ye take deepe root in a fruitfull ground, and be no more subject to tossing, whilest your hearts are tender in the Lighr, sound Judgement shall shut out deceit & false spirits, and keep you tender and open to the instruction of life, both in your selves, and in whomsoever it shall breath forth Exhortation or doctrine, that ye may be edified or built upon that foundation which is sure, whereby ye may be strengthened against every appearance of evill, and stand pure in a righteous holy, blamelesse life, which may silence all gaine sayers, and be to the praise and glory of God, who hath called you out of darkaness, into his marvellous lighr, wherein that ye may abide for ever, is the earnest desire of your brother and Companion in tribulation, who under his owne hand hath sent you this Salutation; from *Spalding* prison this 19th. day of the 9th. Moneth 1664.

John Whitehead.

This is a Salutation, or a Token of the Lords Love to all the Sufferers, who are Prisoners in Newgate, and in the other Prisons about London and Hertford, unto you this is given forth by the flowings of life to you wards.

Most dar and Well-beloved of the Lord, who have chosen the good part, even the seed that is elected for ever, in which Gods blessings, as the dew from heaven, you have felt, by which your hearts are deeply engaged unto him, and ye cannot but follow him whithersoever he is pleased to lead you; and me thinks I hear the cry of the beloved seed, which says, *Thy will be done in earth.* Oh ye dear and choice ones of my Father! I daily remember you, and when my heart is fixed on my God, and my life drawn by his eternal Spirit to make supplication unto him, then many a time are ye spread before me, and as Gods innocent host are ye brought into my mind as a welcome present, for me to draw near my God withal, then doth my soul cry mightily unto Jehovah, saying, Oh Lord God, how are the precious Sons of *Sion*, who are comparable unto fine gold, now in this day esteemed of, and by men as earthen pitchers, the workmanship of Potters; how long, how long, shall it be so, O Lord? Shall the wicked wear out the righteous, and the upright be alwayes their prey? Shall *Sions* Daughters for ever mourn under the oppressive yoke of *Babylon*? No, no, saith my God, I will but try them as well refined gold, that they may be made bright as the Sun at noon day, for I will go before them, and my goings are prepared as the morning, yet will I suffer them to be winnowed, and I'll give the power of darknesse power over them for a time, yet I will set a hedge about them as I did my servant *Job*; and this will I suffer to come to passe for the severing the Sheep from the Goats, the Gold from the Tin; the Possessors from the Professors, and in this my work

I will give the righteous ones hearts greatly to enjoyce, and in their greatest tryals to blesse my Name, which hath and shall for ever be a strong Tower unto them; and I who am the invisible Jehovah, their mighty and beloved God, I will never leave them, for my children they shall be, and their children shall rejoyce, and their childrens children shall be exceeding glad that God is honoured in his people, and shall blesse, honour, and praise the Name of the God of their fathers, and shall learn to know that which is a law to their mothers, and now shall the oppressed for my Name and Truth sake, learn the language of *Canaan*, and the lovely melodious songs of *Sion*, and the voice of mourning amongst my chosen shall not be heard, nor Lamentation among my tender plants, for I will water them every moment, and my dew from heaven shall fall on them, and I will cause them to grow in a Winter season, and I will build them up, and establish them in my grace, which shall be sufficient for them in a troublous time, and this will I do for my Name sake; and all that are tender of my truth, and in that dwell, and put their trust in me, they shall never be confounded; for I will give them the heart of a valiant man, and they shall not be as a fainting woman in the time of her Travel, but with a spirit of Courage and Valour will I fill them, as a mighty man for the battell, and I will make them more then Conquerors, and their and my enemies shall see that in weakness I can ordain strength, and can cause praises to break forth out of the hearts of the long mourners, even as the breaking forth of the Sea; because my people have had no helper in the earth, but have said, Thee, O Lord, have we waited for in the faith and patience of Jesus thy Will to know, thy Counsel to receive; Oh these shall be as Gems and Diadems in my hand, and I will never leave them nor forsake them saith the Lord of Hosts; for I will be a father unto them, who without me are fatherlesse, and a fountain open to all the thirsty ones, and I will lead them by the hand, and uphold them by my power, and they shall drink of the brook by the way, of the water prepared for *Judah* and *Jerusalem*, by which sin and uncleanness shall be thoroughly washed away, and my spotlesse Lambs shall be my delight,

for I will dwell amongst them, and as I have raised them up as an heavenly host, so will I lead them to their Jurneys end, for the honouring of my Name, and to the comfort of their souls, and none shall repent in that they followed me, for double into their bosomes will I returne, and of my heavenly riches, vwill I abundantly give them, in the sence of which they shall in the demonstration of my spirit, offer the sacrifice of praises unto me, and their Prison cryes I will regard, and though men cast them out as a loathsome thing, yet them will I receive: And when I heard this, my soul joyced and said within me, *Worthy, worthy art thou to Reign, O Lord God and the Lamb for ever.* These things I was pressed in my spirit to declare unto you who are sufferers in the places aforesaid, or elsewhere, that you may have strong Consolation, that you may be frequent and fervent in spirit, for he who is the light of life is come, and we look not for another, who hath given us an understanding of him that is true, and hath signified unto us that we are in him that is true, even in him that the Father hath sent, in whom he hath pleased all fulnesse should dwell, and we have received of his fulnesse *grace for grace.* Thus with my love remembered to you all, I take my leave of you.

From Visiting our Fathers Flock in the South parts of the County of Kent, among whom I have been sweetly refreshed since I left you, and now intend towards the East parts, if God will. Thus much at present from Tenterden, the 23 of the 9th Month, 1664.

Your Brother in Tribulation, Faith and Patience of Jesus. Farewell.

Thomas Greene.

John

John Whitehead, *A suffering Servant of the Lord, unto the sheep of his pasture, wisheth stability in grace, increase of faith, with all spiritual comforts and blessings needful for your strengthening and preservation in the path of life, unto the end of the race set before you, that you may obtain that which your souls long after, and not be beguiled of the recompence of Reward prepared for you that endure faithful unto the end of Time.*

ASI was waiting on God, to fulfill his will, I felt the love of God springing in me unto all souls, and in spirit beholding their bondage to corruption, as also in the light plainly seeing the manifold tryals that do attend the camp of the Saints, and the beloved City which they that dwell upon the earth, with the instruments of cruelty, are compassing about, thinking to wear out the Saints of the most high, and scatter the power of the holy people, who have been made instruments to approve their ungodly deeds; I say, having beheld these things, and felt Gods yearning bowels to his creatures, and his everlasting love to the house of Jacob, I have therein laboured since I saw you face to face, with good successe, to strengthen the plants of Gods vineyard, that they may live and grow in that ground, where they have felt both the root of life to nourish, and the dew of heaven to refresh, and received divers testimonies of Gods power in delivering, and of his love in preserving them, that thereby they might be encouraged to hold fast their confidence, and persevere untill the righteousnesse of God be revealed, to render tribulation to them that trouble us, and to you that are troubled Rest with us in the day that the Lord Jesus shall take vengeance in flames of fire, on them that know not God, and are disobedient to his glorious Gospel, which I have also laboured to
preach

preach unto them that dwell upon the earth, testifying, that the common salvation of every soul is the light which shineth in the heart, and shews the corruptions therein, that have imbondag'd the soul, that the light may give unto it the knowledge of the glorious God, and lead it into the possession of the treasure in the earthen vessel, which so many are seeking without, to find. And further, I have in the light manifested the confusion of Babels builders, and shewed the nakedness of the Whore in her second dress, and reproved the abominations of the times, whereby Satan felt his kingdom weakened, and hath stirred up wrath against me, and by his instruments hath cast me into prison in the Castle of *Lincolne*, where I am now shut up for the testimony of Jesus, and because I love his lambs, and have laboured to inform strangers into the right way.

And now, dear friends, what can I do more to stablish and confirm you in the faith, than patiently to suffer for the Lord and your sakes, untill he break their bonds asunder? Be assured, that I am not straitned in spirit towards you, neither is the word of God bound, but therein do I breath unto the God of all power, that your faith may not fail, but be daily increased, and in the vertue of the word, my soul saith unto my heavenly Father, who is the husbandman, and walketh in his Vineyard, Water thy plants every moment, and cause them to grow in thy vertue, for without instrument thou canst perform thy work, therefore let the light of thy countenance shine upon them, that they may behold thy presence in their assemblies, in their watchings let them feel thee near to deliver out of temptation, and in their waiting upon thee let thy visitations renew their strength, that they may walk together in thy love, and trust perfectly in thy name: O Lord, poure forth of thy Spirit both on sons and Daughters, that in the leadings of it they may serve and worship thee, and be a refreshing and comfort one to another. Let thy glorious power be revealed in us, and stretch out thy hand for our help, for thou alone dost know our innocency, and hast pittied us in our affliction; Therefore we hope in thy mercy, and commit our selves to thee, for in the day of thy power

we were made willing to stay on thee, and are gathered in thy name for refuge.

And now, O righteous Father, not only we whom thou hast recovered out of the Apostacy, that have received the first fruits of thy Spirit, but the Creation which thou hast made groans to be delivered from the oppression of Violence and bondage to corruption. Therefore let thy bowels yerne towards thy suffering seed, and thy mercy reach over all thy works, and in thy righteousness cut short the dayes of *Jacob's* trouble, and restore all things by thy power, that all thine enemies may dread thy name, and see that thou knowest how to deliver them that put their trust in thee, that they also may bow to thy Scepter, and thy kingdome come over all, for unto thee alone, with thy Word and Spirit, belongs Glory, Majesty, Worship, Dominion and Reverence, for ever and ever.

Thus having poured out my supplication unto the Lord, who himself loveth you, in discharge of my duty to him, as also to you, (unto whom I owe my whole life) I do exhort you all to wait upon the Lord in the measure of light which he hath given you, and look not out at things which are seen; lest your faith fail, neither be discouraged, because you are sensible of your own weaknesse, for you are Gods instruments, by whom he will confound the strong and mighty, therefore be not dismayed at the enemies rage, whether inward or outward, for though he sift you as wheat, yet not one corn shall be lost, and though he tread over, and crush some of your tender plants with his feet, yet shall the life of your root cause such again to spring up. Therefore let not your hearts be troubled, nor fear those sufferings or hardships that the enemy sets before you, to cause you to stumble, or turn aside out of the right way; but look up unto the God of all mercy, by whom you do enjoy all things that you have both pertaining to this life, and that which is to come, who hath delivered you out of the jaws of the devourer unto this day, and doth not intend your destruction, though he suffer you to passe through many great tribulations, for the trial of your faith, and exercise of your patience, that all of you may
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be fully made manifest, and such approved as do love God more than all things under the Sun, and with their hearts do perfectly trust in him, and seek not out any invention to save themselves, which may grieve his spirit, but delight in his love, to do his will, and do patiently wait to inherit the promise, in the day of their distress, bying unto his name alone for refuge and protection; I say, such shall never be put to confusion, nor rooted up, but grow and be nourished, as the Lillies in the valley, and in bringing forth fruit be blessed for ever.

But they that with their hearts depart from the living God, and bow down to an image invented by man, and trust in the arm of flesh, thinking by a corrupt compliance with the world, and their own care, wisdom, and prudence, to save themselves, shall certainly find destruction in their goings. Therefore let such consider, whether they have an arm like the highest, or can deliver themselves from the sword in the day of battel, or from death in the time of plague, or from hunger in the time of famine; or whether they can deliver their corn from blasting and mildew, or the fruits of the ground from the Palmer worm and Caterpillar; and who can deliver their cattel from the hail stones, shafts of lightning, murrain, consuming rot, and other instruments of destruction which are at Gods appointment? and who can deliver their houses and fields, their baskets and store from Gods curse, if rebelliously or treacherously they depart from him? or thinkest thou, O vain man, thereby to make thy off-spring blessed, or lay up treasure for thy children? shall it not be a snare unto them, untill the moth consume it? Wherefore, I say, most blessed is the man whose help is in the name of the Lord, and that puts his confidence in God, who casteth down, and raiseth up, killeth, and maketh alive, as pleaseth him, on whom all creatures do wait, and he gives nourishment to every thing that hath life, whether Vegetable or Animal. O then fear not little flock, but cast your care upon him, and walk before him with a perfect heart, and love him above all things, in every thing watching that your consciences may be kept void of offence, and nothing spoken nor acted against the light of the Lord

Lord Jesus Christ, so in him you shall have peace, though in the world you have trouble, yet shall your latter end be blessed, and your off-spring inherit your substance.

And dear friends, meet often together in the name of the Lord, as he requireth, notwithstanding the contradiction of Sinners, and the Laws of mortal men, so shall you feel the pure presence of God in the midst of you, and in the day of adversity he will be your hiding place, and not leave you destitute of help in time of affliction, therefore diligently wait on God in all your meetings, that you all may inherit the promise of the Father, which the world cannot receive, even the holy Spirit, that in it you may worship God, and exhort, comfort, and pray for one another, and for your enemies, not quenching the spirit, and beware of bringing forth any thing, or running into any thing, but as you are led with the spirit and power of the Lord.

And if any have erred from the truth, let them return, and patiently wait on God for mercy and forgiveness, who pities the wanderings of his sheep, and in dear compassion seeks after that which is lost, though ninety and nine be left alone in the wilderness. Therefore, as he is merciful, dear children, be ye merciful, and ready to forgive one another, and your enemies, as God for Christs sake hath forgiven you; and have perfect peace and love amongst your selves, and in no wise jarr one with another, lest ye be guilty of weakening one another, and so drive the halt out of the way, but in all lowliness of mind, and tenderness of heart, condescend one to another in the truth, that you may not grieve one another, and judge that eye which is more apt to look at anothers weakness than thy own, and that mind which hath a delight to spread it abroad, for it is in transgression of the Royal Law, lest thou be judged of God, and the measure which thou hast given to others be measured to thee again.

And you whom the Lord doth anoint with the oyl of gladness, take heed of exalting above your fellows, (which is the heads place) and beware of doing any thing whereby they that are in heaviness with the mother, (which yet travails to bring forth) and dwell in her house of mourning, may be
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 grieved,

grieved, for God accepteth them; therefore let your melody unto the Lord, who seeth in secret, be chiefly in heart, and stoop low, that you may mourn with them that mourn, and if need be, enter into heaviness with them that are in heaviness, so in the pure love and sympathy one with another, you may edifie one another, and be comforted of God together, growing unto a habitation of his delight, who by his Spirit hath signified how pleasant it is for brethren to dwell together in unity.

And dear Lambs, none of you be discouraged because of my bonds, but in a pure Conscience hold fast the mystery of faith without wavering, for though the Devil should cast many of Gods servants into prison, yet the victory is sure to the Lambs followers, who through his precious blood, and the word of their testimony, shall come through the tribulation of these dayes, which shall have an end, when it is manifest, that we as naturally serve God as Job did, and not for any self end, but are as willing to be stript of all, and embrace affliction for his names sake, as to be compassed about with blessings. And in the mean time, the suffering of Gods lambs, whether imprisonment, spoiling of their goods, or banishment, are not only for the purifying, and making them white, but also for a tryal, and to leave all without excuse, that make mention of the name of the Lord Jesus Christ, whom he will judge in righteousness, according to their works, in the day of seperation, when the sheep shall stand on the right hand, and the goats on the left. Then to them on his right hand, who have been as sheep given up to the slaughter, he will say, *Come ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world; for I was naked, and ye cloathed me, I was a stranger, and ye took me in, hungry, and ye fed me; thirsty, and ye gave me drink, sick and in prison, and ye ministered unto me; for in as much as ye did it to one of those that believe in me, ye did it unto me.* But to them on his left hand, the Lord will say, *Go ye cursed, into everlasting fire, prepared for the Devil and his Angels; for I was naked, and ye cloathed me not, a stranger, and ye took me not in, hungry, and ye fed me not, thirsty, and ye gave me no drink, sick and in prison, and ye visited me not.* But in as much

as their eyes are without, and they will not see him afflicted in his people, they will say, *When saw we thee naked, or a stranger, or hungry, or thirsty, or sick, or in prison, and did not minister unto thee?* Then shall our Lord and King say, *in as much as ye did it not unto the least of these that believe in me, ye did it not unto me: And the Righteous shall enter into everlasting life, but the Wicked into everlasting punishment.*

O Then rejoyce ye suffering Lambs,
 Because the day draws near
 Wherein God will break all Satans bonds,
 And eke your innocency clear.
 That all the earth may know
 You are his pasture sheep,
 Whom he doth feed in vallies low,
 Where runs lifes fountains deep:
 That ye therein may washed be
 Whiter than Snow in Salmon,
 In beauty to exceed the fair Lilly,
 When com'd through the great tribulation:
 Wherein your faith and patience,
 Your zeal, your love, and constancy
 To the Lord God omnipotent,
 Hee'l fully prove and try.
 Then in the power ye shall stand,
 On Sions holy Mountain,
 With Psalmes in each right hand,
 And praises springing from the fountain
 Of endless life, in victory triumphant
 Wherewith God will you crown
 Over th' Earth, Whore, and Dragons power so rampant,
 To reign in high renown.
 Therefore in patience, faith, and hope,
 Wait Gods will to fulfill,
 And in his love your souls repose
 Till valleys rise above the hills.
 Then you that with mans Judgment wronged are,
 And for pure Conscience sake oppressed,

Amongst the blessed you shall have a share,
 And at th' Lambs throne in righteousness be redressed.
 In fight of all your foes,
 Who at their will and pleasure,
 By unjust decrees have you expos'd
 To sufferings without measure.
 Who then shall understand, and too late repent
 The errors of their life,
 Being constrain'd by righteous punishment,
 To see they have caused their own griefs;
 By kicking 'gainst the prick
 In their own Consciencs,
 Whilst they devis'd new tricks
 To add affliction to the Innocents:
 Who do on God depend,
 Their righteous cause to judge,
 And cannot seek revenge
 On them who life them grudge.

J. W.

The first Copy of this was writ in the Castle of *Lincoln*, the
 22d. day of the 9th. Moneth. 1661.

Let it be carefully copied over, and sent to be read in the
 meetings of friends, amongst whom I have laboured while it
 was day, having peace (in this hour of the worlds darkness)
 in which I rest, with all the Brethren, and friends that be
 faithful.

THE END.

